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plebiscite and a trifling on the part of the Laurier Government with representative institutions and long established constitutional usages. The Canadian people realized this, and rebuked it by refusing to take part in the farce that the Government was playing.

EDWARD PORRITT.

THE SCIENCE OF HOME MANAGEMENT.

THE home of to-day is different in almost every essential feature from the home of feudal times, to go no farther back. To this day, curious survivals of that time of man's fighting and woman's isolation linger in our current thought and speech, in spite of the incongruous circumstances of our lives. Then, in a very literal sense, a man's home was his castle; and the castle with its domains was woman's realm. There was no safety for the weak and defenceless except within the walls. Plunder and rapine and bloodshed reigned without. Very gracefully they wander in and out of the pages of the old romances of that time, those fair ladies, richly attired, gracefully veiled, riding their snow-white palfreys, escorted with much ceremony through their castle gates. But the castle walls have been leveled. The moat and drawbridge have disappeared.

A man may still speak metaphorically of doing battle with the world, in protecting those who are sheltered in his home; but, in point of fact, he ceased centuries ago to make fighting the chief business of his life, or to erect barriers between his family and the outside world. He builds his home against his neighbors' walls on both sides. He places at the door an electric button which is the *open sesame* to all who wish to enter. He joins forces with thousands of other men whose names, even, are unknown to him, to bring water from a common source into his home and theirs. Fuel, as well as water, is secured from common reservoirs by combination instead of by capture. The flaming torch is superseded by gas and electricity. The lord of the castle has so completely destroyed the isolation of his home, that he causes all the elements to pass freely through it and through thousands of other homes in connection with it, and so has inextricably interwoven the comfort or distress of his own family with that of the entire community.

In the old days, when a man's home was his castle, his wife watched him sally forth in the morning on his goodly charger, surrounded by his retainers, all in full armor; then she busied herself with the preparation of food which their comprehensive appetites would require on their return. She brewed "simples" from herbs, to be used in case of sickness. Spinning and weaving and knitting and netting and embroidery filled all her leisure hours. She was industrious, very industrious, this fair, serene, great-grandmother of ours. But her distaff and spindle are kept in a glass case in the museum now, and her great-granddaughter goes out into the world to traffic in great, close, crowded stores, buying the clothing for her household which was once so quietly made at home. She goes to market, too, and brings home vegetables and fruits whose names were never heard in the old castle days. She learns to cook, and produces such combinations of foods as were never dreamed of by her soundly sleeping ancestors. She is confronted all the time by spectres of disease and death which glide in through all the avenues of modern conveniences, and the "brewing of simples" is powerless to exorcise them. The human body has become sensitive with its

better housing, more careful clothing, more varied diet, more highly cultivated mentality; and she must carefully study its composition, its weaknesses, its recuperative powers, and learn to meet by diet, by recreation, by intelligent care, the waste of tissue which the stress of modern life inevitably and unceasingly brings.

Her care of her family is conditioned in every direction by municipal regulations, which govern her supply and use of the commonest necessities of life. The modern home life is so interwoven with the modern civic life that it is impossible for a woman to be, in any real sense, queen of home without some power in the regulation of the affairs of the city in which her home is placed. Even in the material things of food and drink, and the carrying away of refuse, this is true. It is even more true in the education of her children, and in all that affects the higher, more subtle, atmosphere of the home life. The privilege of seclusion, exemption from responsibility in the conduct of affairs, is no longer her prerogative. The commonest necessities for the most quiet life force her into the barbarous atmosphere of the electric car in such proximity to men, women, children, and parcels, as makes her conscious of the limitations of civilization, and robs a voting place of all terror for her. It is the new home, with its many and wide-reaching interests, its exacting demands, that is forcing woman into unwelcome contacts with the outside world of to-day. She who manages wisely and well her little household, including four children and one servant, in a city flat to-day, has need of more science, more philosophy, more wisdom, more grace, more true queenliness, than ever shone in the lordliest castle of old England or on the storied Rhine. It is because the new home with its complicated machinery and exacting life is so much in advance of the new woman that she, in her haste to make up for lost time, has grown nervous and hysterical and disheartened, inclined to flee for refuge to the hotel and the boarding-house. But the retreat is only temporary. Forces are gathering for such a conquest over difficulties as will make the new woman queen in fact as well as in name of the new home.

More intelligent, scientific, study has been given to the problems of the home in the last five years than in many decades before. The New Oikology is born of the knowledge gained by systematic observation, experiment and reasoning on these problems. Its literature is limited, and is found largely in scattered pamphlets and single articles. Helen Campbell's classified lists of books and articles on the various subjects treated in "Household Economics," are a revelation to many readers. It is a growing literature and is being eagerly read. Its departments of Sanitation, Diet, Education and Service correspond closely to the departments recognized in the old castle days as belonging to "woman's sphere."

I. Griselda learned to make effusions of herbs to be used in sickness. Griselda's great-granddaughter studies sanitation to prevent her family from being sick. Griselda was not expected to know how to read. That accomplishment was as rare in her day as a knowledge of the differential calculus is in ours. But Griselda's great-granddaughter goes to college, and later joins the Association of Collegiate Alumnæ and organizes the Sanitary Science Club and publishes pamphlets on Home Sanitation.

II. Griselda could cook. She cooked sometimes by rule, sometimes by luck. When the luck was bad, the household digestion became bad, and aching heads and irritable tempers followed in evidence. But the open air life of the time, with abundant physical exercise, gave robust constitutions.

Tempests cleared away and left behind their records of "the gentle hand that soothes the aching brow" and of the restraining grace which can calm the angry passions of men. Griselda's great-granddaughter studies chemistry and physiology and hygiene. She declares that there is no more luck, good or bad, in the art of cooking than in the art of making armor plate for battleships. She counts it no more womanly for the gentle hand to soothe the aching brow, than for the gentle hand and trained head to produce so wholesome a diet that the brow will not ache in consequence of using it. She studies psychology and ethics, and counts the grace which leads a woman to study the laws of harmonious living to be as divine a grace as that which calms angry passions after they have been allowed to rise.

III. Griselda's care of her children was untroubled by consideration of such theories of heredity and environment as enter into her great granddaughter's conception of motherhood. The timid souls who feared, a generation ago, that the higher education of women would lead them away from home life and home duties, could not foresee how multiplying the sources of thought multiplies beyond computation the sources of feeling. The strongest touchstone of womanly character in any age is its attitude toward maternity. Never could that test be more successfully applied than to the educated women of America to-day. Never in all time has childhood held so large a place in affection, in reverent study, as it holds among thinking women to-day. The crowning glory of physical womanhood is physical motherhood. It is not given to all. The crowning glory of spiritual womanhood is spiritual motherhood—the brooding, sympathetic, giving of self that another may have more abundant life. It may be attained by all. Its prevalence may be traced not only in the higher ideals dominating individual homes, but in the kindergarten movement, in the child-study classes, in the Mothers' Congress, in the quickened interest in all phases and all grades of education. It has always been considered to be within "woman's sphere" for a mother to employ and direct the cook who prepares her child's food, the laundress who washes his clothes, the chambermaid who makes his bed and sweeps his room. The New Oikology makes the mother responsible for the choice of the teacher who during several hours of the day has almost unlimited power in training the child, and responsible for the condition of the building in which those hours are spent. There are many things which are generally conceded to be done better by men than by women. Taking care of children has never been included in that list. The father, away from home during a large part of the waking hours of the child, cannot know his traits, his tendencies, his needs, as the mother knows them.

The custom of putting the schools, which so largely shape the child's life, into the hands of men and the grasp of politics, out of reach of the influence of mothers, is a survival of an unlettered age. When public schools were first opened in New England, the Connecticut law declaring that "all children" were to be taught, was interpreted to mean all boys. We had a college for boys one hundred and fifty years before the public schools were open to girls for full time and for instruction in all the branches taught. Now, after a generation of the higher education of women, the phrase, "all citizens," is still interpreted to mean all men. It is an anachronism which has been corrected in some States, and which will, in years to come, be regarded with the same compassionate smile which now meets a statement of our ancestors' interpretation of the phrase, "all children." It is the

quickened and educated mother-love which, more than any other one motive, is taking women into new lines of activity in the world to-day. The appointment of a woman to the office of City Inspector of Street Cleaning has caused wide comment. It may not be generally known that her interest in this sanitary work dates from the death of her child, of diphtheria caused by the infection of a garbage-laden alley.

The various forms of philanthropic work in which women are engaged react in time on their ideals of home life. In nothing is this more true than in the kindergarten movement, one of the most fundamental in its results of all modern manifestations of altruism. The education and experience gained by working together in new lines of activity tend to produce higher standards for individual homes. A few months ago a kindergarten teacher was poisoned by working with clay which the children had used in modelling. The effects of the poison were manifest and serious, not only on her hands, but on other parts of her body. It was evident to the directors of the school that clay which had once been used, worked into the pores of the fingers, had so received the secretions of the skin, and was unfit to be used again, especially by another person. This was merely for working with the hands. No one thought of chewing and swallowing the clay. The experience led to a consideration of common methods of bread making. Bread-kneaders are now finding a market in that town.

IV. Griselda directed the employments of her servants. They were born on the domain, or were fief with the soil, or were dowry for life. They knew no ambition but her service, no home but under her rule. To Griselda's great-granddaughter servants come from the ends of the earth, speaking strange tongues, bringing strange ideas, or none; and they go as irregularly and as unaccountably as they come. The New Oikology finds in the department of domestic service one of the most difficult problems with which it has to deal. It has been held to be so personal a matter in each household as to resent outside investigation. Until within the last five years very little has been done in scientifically co-ordinating and systematizing facts in regard to it. When we find that this department of activity employs about two millions of people in the United States, receiving wages amounting to nearly 300,000,000 of dollars annually; that the employment offices of a single city, New York, receive about 3,000,000 dollars annually in fees, we begin to realize how important an element of the general industrial problem is overlooked in the failure to include domestic service records among the statistics of labor. The financial element in the problem, large as it is, is insignificant in comparison with the influence of the service element in shaping the life of the home, even the life of the nation. A scientific study of diet, and its relation to strength and development, shows the cook to have far more power over the health of the family than the physician can have. The physician is called only after injury is felt. The wise cook, foreseeing danger, wards it off by strengthening the weak or threatened part of the organism. Happy the home in which strength of body and strength of mind and simplicity of life make it possible for the seer to be the doer of this noble service! For the multitude of homes which must look to the employment office for the supply of this and other forms of domestic service the outlook is appalling.

The changing conditions of home life require constantly higher and higher grades of intelligence in the service. To meet the requirements of this service, we find a multitude of untrained women with no comprehen-

sion of the problems in whose solution they are to be the working agents; with no personal interest in improvement, because the demand for service is so much greater than the supply, of even an inferior quality, that they can easily secure regular employment and good wages, however inefficient they may be.

The census of 1890 reports 852,306 illiterate women and girls, of ten years of age and over, engaged in "gainful occupations." Of these 56.79 per cent. were engaged in agriculture, fisheries and mining. The next largest percentages of illiterates were found in "domestic and personal service," the numbers in this department aggregating more than 119,000. Under the heads of "Manufacturing and Mechanical Industries" and "Trade and Transportation" more than two thousand occupations are tabulated, in which 1,255,663 women and girls are engaged. The great majority of these occupations are simple and monotonous, requiring less than a tithe of the intelligence needed in domestic service. Yet, in these occupations the percentages of illiteracy were so small as to be insignificant. The average wage is lower than that paid for domestic service, if we count at its lowest market value the cost of board and lodging which is furnished the domestic employee, in addition to the stipulated weekly or monthly wage. Few occupations require so small an expenditure for clothing, and almost no other can give to a homeless woman the protection which the domestic employee finds in the home of her employer. It is generally conceded to be a most healthful employment. Yet the other occupations are crowded, while the demand for domestic workers is always greater than the supply.

The Committee on Domestic Reform of the Women's Educational and Industrial Union of Boston has given fifteen months of thorough, systematic work to the task of learning from hundreds of women their reasons for preferring the shop or factory to domestic service. Their report, published in April, 1898, is a valuable contribution to the New Oikology, in what it suggests as well as in what it tells. Only 20 per cent. of the women interviewed report any dislike of housework. Some consider it too heavy for their strength. The chief objections urged are the social stigma, long and indefinite hours of service, and the industrial isolation. A considerable number object to being employed by women, on the theory that women are less definite than men in making contracts and less exact in abiding by the terms of a contract after it has been made. This study of the problem of domestic service from the point of view of the employee has been made under favorable conditions, and with such care as leaves no room for doubting the accuracy of its results. The solution of the problem must await an equally full and frank report from the point of view of the employer.

Women's clubs, in all the larger cities, are organizing departments of Home and Education, for the earnest study of problems which only women can solve. In the last quarter of the century women have learned to combine their efforts for benevolent objects outside of home as never before. Would it be practicable for them to act in combination to secure certain advantages within their homes? Is it practicable to establish training schools in which the incompetent may learn to render efficient service? Would adequate training, and formal recognition of the value of the training, do for domestic service what it has done for the art of nursing—lift it from the rank of labor to the rank of a profession, and so remove the "social stigma"? Can domestic service be so specialized as to allow of the hours of service being shorter, and the requirements more definite? Can much

of the work, such as sweeping, and cleaning in its various forms, be done by specialists who come at stated times, do their work and go to their next engagement, instead of living in the home of the employer? Is it practicable for the women of a city or town to maintain fixed standards of work and wages, by uniting to establish and control their own bureaus of employment for all departments of service? Affirmative answers to these questions would strike at the very root of that conservatism which clings to old ways for fear of the untried. It is true that employment offices conducted by irresponsible people give us unsatisfactory service. It is true that every department of the home suffers from lack of a grade of intelligence in its service which cannot be secured under existing conditions. It is true that, in the multiplicity of its cares, home sometimes brings more of weariness, more of anxiety, than of rest. Yet, even as it is, it enshrines what is most sacred in life.

While some question, others go forward, A few schools of domestic service have been established. The principal of one of the largest and best of these schools writes: "In our school we teach principally the young ladies who expect to have homes of their own, or who expect to instruct others. We prepare young ladies to teach in public schools and in normal schools. Positions can be obtained immediately for any number of graduates." In this school, as in others of its class, instruction is given not only in the art of cooking, but in the chemistry of foods, chemical elements of the body, chemical uses of food principles, chemistry of fuels, house sanitation, including plumbing, drainage, ventilation, gas fixtures, etc. A young woman who has taken a course of training in such a school can never be a helpless victim of the "improvements" in her own home, as some of her older and less instructed sisters have been. Departments of Household Economics have been established in some of our colleges and universities, notably in the University of Chicago and in the University of Wisconsin. Lectureships have been established in several other institutions. It is interesting to see that this movement, instead of finding its strongest support in women's colleges, as might have been expected, is confined almost exclusively to co-educational institutions, so far. The Association of Collegiate Alumnæ is doing valuable work. Lucy Maynard Salmon, Professor of History in Vassar College, has published a volume on "Domestic Service," which has taken rank immediately as the most thorough and scientific treatise known on the subject. The failure to provide for instruction in domestic service and art, in colleges whose reason for existence has always been held to be woman's need of training different from that afforded by men's colleges, must be counted as among the unfathomable mysteries sacredly preserved in the conclaves of boards of trustees. The great need of the home is light, more light. It is only darkness that is to be feared.

The most exacting ideal of home life that the world has ever known was given more than eighteen hundred years ago by the Great Teacher of the Art of Living. He was a close observer, a keen critic, a discriminating philosopher. His regard for woman, and for her relation to the home, was such that He counted a look coupled with irreverent thought of her as crime. He was once called to judge between two types of womanhood—one distracted with much serving in conventional ways, the other sitting at the feet of the Teacher, learning his philosphy of life. His highest commendation was given to the learner.

MARY CLARK BARNES.